7ra<rt Kal a<£aviff0??vai, r^c Se yrJc £7ri7rlSov *KCLI* o/

|3tov /ecu juiav TroXiTemv av0pk>7ra)v

paicaptwv tea[1] ctTravrwv ᶜy€V£<r0eu*

That there is a fatal

time at hand, in which Arimanids, the introducer of plagues and famines, must of necessity be utterly destroyed ; and when, the earth being made plane and equal, there shall be but one life, and one polity of men, all happy and speaking the same language. — Or else, as Theopompus[a] himself re-

presented their Sense, reXoc a7roAaV£ (y0airov/A§^v, /ecu

dvOfoJTTOVQ ev^aifiiovag

screcrS *crKiav TTOiovvrag'*

rov 8s *ravra*

etv /cat *avairavzaOat* ^povc^ /caXco^ jutv ov

TroXvir TCO (k(p, ^ *KOLfjLWjuevtt)*

/isrptov. That in conclusion

Hades shall be utterly abolished, and then men shall be perfectly happy, their bodies neither needing food, nor casting any shadow ; that God, which contrived, this whole scene of things, resting only for the present a certain season, which is not long to him, but like the intermission of sleep to men. — For since an unmade and self-existent evil demon, such as that of Plutarch's and theMa-nicheansV could never be utterly abolished or destroyed ; it seems rather probable, that these Persian Magi did, in their Arimanius, either vrpoo'c^o-Troieiv, personate evil only, as we suppose the Egyptians to have done in Typhon ; or else understand a Satanical power by it : notwithstand* ing which, they might possibly sacrifice thereunto (as the Greeks did to evil demons) for its appeasement and mitigation ; or else, as worshipping the Deity itself, in the ministers of its wrath and vengeance.

However, from what hath been declared, we

* Apud Plutarch, de Iside et Osirkte, p. 370. tom.

ii. open